Volume XV Chicago, Ill., October, 1938 Number 7

The Liberalist

No peace can last, or ought to last, which does not recognize and accept the principle that governments derive all their powers from the consent of the governed; And that no right anywhere exists to hand people about from sovereignty to sovereignty, as if they were property.

—WOODROW WILSON.

Published monthly by

The Peoples Church

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By ISAAC DON LEVINE

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Moreover, the League was organized as its announcement reads, "to promote one ISM — AMERICANISM — among the workers of the U. S. A." Such a rank and file movement has long been overdue, and its spontaneous rise should bring to it the support of all genuine liberals and friends of freedom.

Reprint from the Chicago Herald and Examiner and N. Y. Journal-American, April 14, 1938)

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THE LIBERALIST

Preston Bradley ..... Editor

Grace Thayer Bradley ..... Associate Editor

Volume XV Chicago, Ill., October, 1938 Number 7

MEDITATION

"Dear Heart, in this opportunity which is ours of becoming for a few moments the articulate longing of vast groups of people, we would feel as deeply as our individual ability is capable of experiencing the responsibility of this moment, a moment of quiet, a moment when every heart, every voice is united in the effort to sense that deeper and finer relationship that sometimes the activities and the worries and the anxieties and the cares of all the week interfere with so disastrously. We are happy for this baptismal moment, glad that out of all the activities of the week and the uncertainty and the struggle and chaos of it all, we can find our way clear without interference or obstruction to the great eternal Heart of all mankind.

We would ask for that cleansing, for that purification; we would ask for that encouragement and that inspiration; we would ask that everything which would interfere with the finest expression of our lives in the world of which we are a part might be completely severed; we would ask that we could experience that degree of unity with the Source of all Power and all Light and all Strength that everything that interferes with the complete and sublimated expression of life in terms of beauty and dignity might be forever separated from us. Look into every heart, every heart in the visible congregation, the hearts that we shall never know and never see, some of them, perhaps, listening in some little, obscure place, someone perhaps very lonely with just some little tiny bit of a radio that represents the very best that it is possible for them to have, someone that is far removed from their loved ones and friends, and in this great city of ours, is finding the way difficult and the going hard, or perhaps into some palatial mansion where ease and refinement and security dwells, wherever these words are going, to the rich or to the poor, to the high or to the low, to the vicious or to the kind, to the friend or to the enemy, might all the differences of race and religion, differences of social status and all distinctions be levelled for us all and with one great human hunger we seek the sustenance of Thy bounty. Take every troubled heart, every body being racked with pain, every heart twisted with grief, those dear friends with whom we have stood this past week and for whom the skies are not only leaden as the skies are above us today, but who feel that there will never be any more sun, may they know that behind every dark and gloomy morning and through and beyond every dark cloud, there is the sun, and though it may not be shining above us, the sun is shining, and it never fails to shine and it will shine again in their lives too. And so, quietly and reverently, we ask for this spiritual sublimation that shall give us strength and courage to go back to the battle of tomorrow, and tomorrow, and back to the toils and difficulties of the week, and back to the things that discourage and scar, but with strength to face them. It is not that we would ask to be free from the conflict; we would not ask to dodge life, we want the strength to meet life, and may this strength and this courage be generated out of the dynamo of Thy Love while we linger in the presence of Thy beautiful prayer which concerns us all:

'Our Father who art in heaven,' etc."

"ISMS IN AMERICA"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, October 23, 1938.

"Because of the nature and character of my work, as most of you know, the opportunity which is mine in meeting a wide variety and a great diversity, in our social fabric, of the various men and women with whom I am thrown in contact, is for me of invaluable experience. When one is consigned to a daily task of such proportions and of such a character that the opportunity of meeting a wide variety of people is denied them, there is a tendency to develop a provincial attitude of mind, the more our human contacts are, and the more diversified they are, I think, the deeper and better understanding we are privileged to have of the great problems of humanity.

Now, I utilize every opportunity, which is afforded to me, of meeting people, talking with people, in all conditions and all identities of life. I never miss an opportunity to meet a person or to discuss with them, or exchange greetings with them, whether it is a porter at the railroad station, or on a Pullman car, or whether it is a Pullman conductor, a news man, or whoever it might happen to be, and I even intrude myself at the expense of their thinking that I am not familiar with the amenities of an occasion, upon those great or near great. I remember one time coming out of Duluth on the Northwestern Road, I saw a gentleman sitting across the aisle in the Pullman car and I recognized him immediately as a very well known figure, the great musician, Fritz Kreisler, and I thought 'Here is my opportunity!' and I seized the opportunity, and the result of it was that we had dinner and spent the evening together. I was interested in a book he was reading—I cannot pass anybody who is reading a book in a hotel lobby, or Pullman car, and almost at the expense of being an intruder, I try to find out what they are reading. I think the book that a person reads tells more about them than their clothes — and I was very much interested in seeing what Mr. Kreisler was reading, and what do you think it was, a copy of the Koran in the original Latin, and those of you who know Latin know how difficult it is. Of all Latin literature, it is the most difficult, and that was what he was doing. Now, then, I am being more constantly amazed every day, particularly this fall, as an opportunity has been great for meeting various types of people, I have been particularly impressed with the reactions which I am receiving in all quarters, that the democracy of which we talk and which to us is infinitely desired, lacks the ability and power to project itself and to survive. It is not an uncommon thing to have people say to me, 'We probably will have the last presidential election in 1940 that America may have for another half century.' It is not at all an uncommon thing for people to say to me, 'Well, democracy in America has failed, it cannot maintain itself much longer.' America, they tell me, is very near the crossroads, and those crossroads will subdivide and separate themselves temporarily in one technique or the other, Communism or Fascism, before they are finally converged later on in the experiment in some form of State socialism, and they read the tendencies in the modern experiment of Communism at the beginning of Russia, now rapidly being discarded, for the experiment of Russia is less and less in the tradition of the communism of Karl Marx every twenty-four hours of time. Now, then, this challenge which I am hearing is about the incompetency and impotency, as to our democratic

ideology, to persist sufficiently in our own social fabric that we can retain our democratic way of life in the presence of the almost universal assault upon our democratic idealism, and that brings the challenge to me to suggest what can be done in a democracy against the infiltration of the totalitarian principles applied to our own social and economic structure by way of preventing those principles from corrupting our entire political, economic and social fabric.

Therefore, carefully, this morning, I though, I might present for your consideration and your future thinking, one or two suggestions that I think are importtant. First: let us get this straight, and in a age of such confused and chaotic thinking where people are unquestionably evidencing an unprecedented interest in all these questions, there are evidences likewise that they are also evidencing a lack of those intellectual niceties that keep their opinions authentic and important and significant. I have said before, and I must repeat it, most of us think with our blood when it is in our veins and arteries and not when it is in our brains. Most of the thinking is being done by the inspirations of prejudices and antagonisms which have nothing finally to do with the preservation of our democracy, otherwise there is no possible explanation of the widespread growth of those movements which are really foreign to the spirit of our Republic, but which are being accepted and projected by thousands of our citizens at the menace of our democracy! Communism in the United States is growing, it is growing at a startling pace; Fascism in the United States will always keep pace with the growth of Communism. Naziism, which is younger than Fascism, but which now is a greater world menace than Fascism, and there is something to distinguish between Naziism and Fascism, just as there are distinct characteristics between Communism and Fascism, but these ideologies in a great many quarters are now being fostered, encouraged, financed, protected and projected within our society until people are becoming confused and jittery and not a little nervous, some of them in a dilemma so that they do not know what to think about it all. Now, it is easy to make extravagant phrases, it is easy to speak when you are impelled by your emotional reactions, the world is full of men and women speaking and directing, moulding and conserving and creating public opinion who are emoting and not thinking, they are 'emoting' and the thing which is speaking is their own prejudice, their own intolerance, their own hatreds. Many of them so basic that they cannot analyse them; they cannot themselves get at the bottom of them. There are some people who actually hate another because of a difference in religion, or race, or color, or something else. That is so purely obvious that if you were to ask them why they hate the individual, why they are intolerant, their answer would reveal the superficial quality of their hatred, a hatred which would not endure under the mandate of fact or under the imperative of principle, but which does endure in its superficial power.

I look upon this growth of these institutions, societies, organisms, antagonisms, within our Republic, as particularly dangerous, and unquestionably treacherous. I am wondering what is the technique for those of us who still believe that democracy does possess survival values and that democracy will project itself as a human experiment in the social life of mankind long after mankind has deserted these other fallacies that promised so much and were able to deliver so little. Man will come to a moment of disillusionment, and the moment of disillusionment is the dangerous moment, it is dangerous for an individual, it is dangerous for a so-

ciety, some day the promises will be broken, some day the panaceas will no longer be efficacious, some day the lies will be revealed, some day motifs will be apparent, and when that day dawns, if humanity does not have somewhere in this world a continuing experience in which the democratic ideology has never been defeated successfully or permanently, man will enter another 'dark ages', and settling down upon civilization will be another medievalism, a medievalism of such magnitude as to be almost inconceivable!

Now, then, what is to be done? I want to open my heart to this congregation this morning, it will be partly in the nature of a confession, and our dear friends of the old Church are right. 'Confession is good for the soul,' one of the most psychologically sound things in that old Church of Rome is the confession—psychologically sound—and most everybody who is in trouble or perplexed or anxious, Ah! the soul is in poverty indeed when in its own trouble it does not know another soul to whom it can go! There is no life more stricken, I don't care what it is, there is no life more stricken than the life so selfish, so imbued with its own importance that when the lightning strikes against it and the troubles pour into it, it canont find another soul to whom it can go! There is no poverty like that! None. And I am going to make, in what I say this morning, probably a confession, because it compels a new reorientation of my own attitude toward these matters. The dilemma in which I find myself on this question of tolerance is beginning to clear. For a long time I have been in a sort of dilemma about it, a dilemma that was giving me a great deal of inner difficulty. I am not prepared to say now that the decision is final. I know that what I say this morning will be costly, but I am not sure that it is final. It will be costly for me because you see one cannot have this opportunity which is mine and which I did not seek — God knows I would prefer the quiet path, I would rather have a little home in the depth of a forest by the side of still water where, with my books, my dogs, my loved ones, I could live the life of ease and aloofness, but that has been denied me, I have been thrown by forces and circumstances of my life out into the arena, and certainly there never was in my lifetime an arena like the one we are now in! I have had the blessed confidence, the support, the friendship of multitudes of friends in all walks of life, rich and poor, black and white, Catholic and Protestant, Jew and Gentile, and it has been beautiful. I have had the sustenance of friends in practically every nationality on this earth, hosts of fine German friends, Italian friends, British and Russian, and all the rest, and don't you see that when we come to a period in the development of my country and this Republic which I love, when these contrary philosophies of life, which I abhor, which I despise,—I have followed these philosophies, I have spent two and a half years on Karl Marx and 'Das Kapital', I sought out in the British Museum of London all that I could find on the subject of the philosophical development of Communism; I have read 'My Struggle' and 'My Kampf' of Adolf Hitler again and again, I have studied the philosophical background of these isms that now are all about us in America. and I have but one conclusion. they are fundamentally elementally, basically unworkable in human society! They will not work in Russia, in Italy, in Germany, I stand on that, and if you deny that you must give evidence of your right to the denial by something more than an emotional loyalty, you must convince me with an intellectual familiarity.

Well, now that I have come to that conclusion, and my devotion and love and sympathy with the problems of democracy increase every day of my life, as the tragedy of Europe continues and as the hesitancy of the democratic nations is being more frequently revealed in the fact that democracy is now on the defensive—it is democracy which is on the defensive in the world today,—for almost the first time in my life democracy is beginning to apologize! Democracy, the ideal of freedom and liberty, is getting itself into an apologetic relationship with the world, and it is growing at home by leaps and bounds. Therefore, on this question of tolerance, I have been compelled, because I cannot help it, I just cannot help it, it is costing me criticism, it is costing me as it always costs, but who is one to stand and think about the cost when something infinitely precious is being destroyed? Who am I that I should ask that I should have ease and security when all about me the ideals to which I am devoted are being imperilled by the enemies of democracy? So I have had to rethink the question of tolerance, and human nature is so funny, these Nazi leaders and the Communists who wrote me by the hundreds of letters—I wish you could read my mail for just one week, I am sure that every one of you in this congregation this morning would have my sympathy, I don't ask it, but I think you would understand why I am saying some of the things I am saying this morning. The Communist writes me in criticism, antagonism, condemnation, and closes up by saying, 'How can you say the things you do when you are supposed to be tolerant, tolerant, tolerant, you are intolerant!' To him I am intolerant because I don't agree with him. The Nazi individual writes me, and they have been writing quite vociferously recently, the German-American Nazis, and thank God there are other kinds of Germans in America too! Some of the finest German-Americans that I know are seeing straight on this question of democracy. It was heartening for me to meet yesterday a German who had been in the German army, had gone through the war in Germany, who had fought for his country and who had passed through the revolution at the end of that war in Germany, is today an American, an American citizen, a hard-working, industrious individual, and he came to me yesterday and he said, 'Doctor Bradley, I have come for only one reason, I want you to know that I am an American and that this Republic is my home, and it is my country, and they will never get me to wear a uniform that resembles the Nazi uniform, or either 'heil Hitler' or the swastica. I am an American!' That is a German who said that to me, and a German soldier too. 'I want it to enhearten you because I know the spot you are on in your efforts to preserve the democracy which you love.' And there are thousands like him, thousands like him.

Well, now, then, I get letters from the Nazis, and the Nazis accuse me of being intolerant, the same thing that the Communist accuses me of, and the Nazis say 'You are intolerant and you stand up and preach the brotherhood of man and say, 'Be tolerant, and tolerant and tolerant.' Ladies and gentlemen, and this will have no effect upon those kinds of critics, and I don't expect it to, but I have come to this place, and it is costly,—**I can no longer be tolerant when my tolerance would result in those of whom I am tolerant destroying my own freedom!** Will you think that through before you condemn me? **With these isms in America now my tolerance is dead.** I do not hate people, I have never made an attack upon the people of any nation, never one word ever against the German people, I know too many of them that are fine, and I have been seven times in Germany and

it is a great nation and a great people. Never one word have I uttered against the Italian people; never one word against the Russian people! You have been hearing me for over a quarter of a century, and you know that **I can see now clearly that the ideal of liberty and freedom which is the inheritance of every human heart in this congregation today would be destroyed if Communism or Fascism or Naziism would ever get into power within this country of ours, that's what I see!** Must I be tolerant in the presence of that vision? Must I, in the name of my tolerance, sit down while you rob me of the right to come to this pulpit and preach as I please, or read what I please, or worship God as I please? Must I surrender to you upon your demand of me for my tolerance when you would destroy me in the next hour? Why! if Communism ever came to America, or Fascism, or Naziism, I would be in a concentration camp, or worse, within an hour! I would be one of the first to go! I have been a Libertarian, I have stood for Liberty and freedom and the right to worship, and the right to everything, and now I have lived to see the time when I am condemned and criticized because I hate the things that would destroy the country I love. Well, if you are going to hate me for standing on that position, the sooner you begin, the better for you, I will give you something to hate me for before the fight is through! I am now come to the place where I cannot, in the name of tolerance, take any other position, and if any Communist organism, and Fascist organism, and Nazi organism in the city of Chicago seeks to destroy me because I am going to be devoted as never before to the ideals of the country I live in, I welcome the fray, and if it costs me your friendship, I am sorry, I don't like enemies, no man does, but a man's reputation is sometimes determined just as much by the people who hate him as it is by the people who like him, and there are some I cannot afford to have like me. If that is hate, then, of course, it is a new spirit and a new age, but it is not enough merely to talk, and it is not enough merely to take the position which I have taken now when they are demanding that I be tolerant. O, the letters that I get, 'You, of all people, teaching hatred!' The Communists write me and say, 'What a farce, and you supposed to teach love and brotherhood and peace!' In the name of God, what are **they** teaching? I thank my God every night of my life that I live in a country where I can salute a flag and not a shirt! And on that basis I shall go forward. I do not know what the future has, neither do any of you, but this thing I know, I am going to spend my energies and time and spirit and what little ability I have and what strength I can conserve and preserve in the activities of my life to help my country solve her own inner economic, political, and all the great problems in a democracy, for the only way to save our democracy is to make it work. Let us go to work and solve this problem of unemployment and then there will not be an opportunity for Communism to breed. Let's go to work and do something about this problem of government so that the Nazi cannot say that America needs is another Hitler. We will solve these problems. Five millions of our young people in America are not being absorbed by the social and political and economic structure of this America of ours.

Every time you get a young person who hasn't a place and cannot find a way to express their personality within the structure of society, you add to the progress of Communism and Fascism. Let's solve these problems! Let's get the question of labor straightened out! Let us settle down in America and go to work to solve our problems **in** America, and let's solve them the American

way! And then if we do that, something can be done about this question of insecurity, of old age, of the wage scale and the rising cost of living, of the scientific question of production and the great problem of distribution, if all of us would stop our being inspired by the glamour of what is being done elsewhere in the world and settle down earnestly, heroically to the task, we will attend to these "isms" in America and there will not be any place for the seeds to grow, or environment in which it can function, but we have got to have a revival of interest on the part of the individual of the Republic, in individuals, in government, and in their own country! We need a revival in America, a revival all down the line! We need a revival that our souls might be touched again with the true values of humanity! We need a revival to find our way back to the old fundamental virtues of honesty and common sense! We need to stop cheating in the world; we need more honesty, more individual integrity, more common sense! Every man and woman and child in America should immediately be touched by the inspirations to at once begin to assume their individual responsibility to the perpetuity of the Republic! Every citizen should be in politics between now and election! Every voter should know for whom they are voting and what they are standing for! It is easy enough to cry about the failure of democracy in Czechoslovakia and to pass up the failure of democracy in our own block! It is easy enough to become excited about what is happening in India, and in Spain, and in China, but America must have a revival of interest in what is happening in Chicago, in Cook County in the State of Illinois! Let us, who love democracy, get that vision of it and make it work, and then we will save it not only for its friends, but for its enemies. As for me, my way is clear, my steps are definite, I shall give this program all there is in me to give, for I would rather have it said of me when my work is done and I walk from this pulpit for the last time, I would rather have it said of me that 'He believed in economic sanity, in social justice, in equality of opportunity, in freedom and liberty,' I would rather have it said of me that I gave what I could to make democracy work, than any other tribute! Let me go down to the end and to my death in the company of men and women who believed in freedom, and my intolerance of intolerance will not die."

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DOCTOR BRADLEY KEPT THE FOLLOWING ENGAGEMENTS DURING THE MONTH OF SEPTEMBER

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15—Virginia Junior College. Virginia, Minn.
18—Service. Peoples Church.
18—Address. Grace Presbyterian Church.
19—Radio Address. WBBM.
19—Address. PTA. Glencoe, Ill.
20—Address. St. Paul's Church, Glencoe, Ill.
21—Address. Merchandise Mart Club.
21—Radio Address. WBBM.
22—Address. Kiwanis Club. Hotel Sherman.
23—Address. Lake Forest Woman's Club.
23—Radio Address. WBBM.
25—Service. Peoples Church.
25—Address. Czechoslovakian Mass Meeting. Stadium.
25—Address. Drexel Park Presbyterian Church.
26—Address. Men's Club. Peoples Church.
26—Radio Address. WBBM.
26—Meeting. Chicago Public Library Board Meeting.
27—Address. Hemenway M. E. Church. Evanston, Ill.
28—Radio Address. WBBM.
29—Address. Community Welfare Assn. Evanston, Ill.
30—Address. Woman's Guild. First Cong. Church. Wilmette, Ill.

30—Radio Address. WBBM.
30—Address. Edgewater Civic Council.

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FUNERALS

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19—Mrs. Helen W. Breckenridge. Interment, Graceland.
21—Mrs. Elizabeth Ford. Interment, Graceland.
27—Joseph Krock. Interment, Graceland.

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WEDDINGS

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17—Harold LaRue and Dorothy Soiberg.
17—Arthur F. Henning and Mary Jane Burkhardt.
19—Jason Ready Harris and Virginia L. Re Qua.
19—Henry Swanson and Mildred H. Amis.
24—Cyril Hopkinson and Mary Starr.
27—William F. Franklin and Carrie Sue McDavid.
29—Frank F. Rowell and Mabel Sharpe.

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THE MEN'S CLUB

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Monday evening Oct. 24th The Men's Club held the opening meeting of the season. There was a capacity attendance in Channing Hall to enjoy and appreciate the very fine program which was presented.

The Hon. Chas. M. Thompson, Dean of the School of Commerce and Business Administration, University of Illinois, was the speaker, and his subject "The Cost of Economic and Social Progress."

Mr. Thompson is a widely known author and speaker, as well as an educator, and is much in demand as a speaker throughout the state, and has served in many public capacities including the presidency of the American Society of Collegiate Schools of America.

Following the program refreshments were served. Many who attend the meetings of the Men's Club say that the hour of fellowship after the program is fully as enjoyable as the entertainment. The next meeting will be Nov. 28th.

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THE WOMAN'S CLUB

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The opening meeting of the Woman's Club for the seasons 1938-39 was held in Channing Hall, Monday, October 10th at two o'clock. The platform and tea table were prettily decorated with flowers, Mrs. Fowler, Mrs. Barney and Mrs. Gaensslen bringing all that was left of bloom and beauty from their gardens, and the arrangements were most artistic and colorful.

Mrs. Elmer A. Peirce, president, and Dr. Bradley were seated on the platform.

Mrs. Peirce opened the program with an address of welcome. Several department chairmen were then introduced, each speaking briefly of their particular work in the current month. Miss Adelaide Thomason, Education. Mrs. C. C. Christiansen, Literature. Mrs. F. L. Heide, Garden Study. Mrs. S. L. Hertz, Ways and Means and Mrs. F. L. Matthews, Program. The latter then introduced Irene Stolofsky, violinist, who played three numbers—with most pleasing effect. Mrs. Peirce presented Mrs. Bradley who gave her cordial greetings to old members, new members and guests, and spoke hopefully for a few minutes of the oncoming season of activity in Club and Church life. Dr. Bradley, the speaker of the afternoon was presented by Mrs. Matthews. The Doctor gave one of his intimate, inimitable talks, touching gratefully on the early years of The Woman's Club and its' place in the Church history, and of its' work and achievements today, a grown-up Club, known and respected by City and State—but still a necessary, helpful, enthusiastic and inspiring part of the Church.

Tea and coffee with cake was served from candle-lighted tables during the social hour.

The year book announces the program for Oct. 24th at 1:00 P. M. in Channing Hall as follows: Book Review—"Keeping House in Boy Time", Mr. Carl F. Henriksen. At 2:00 P. M. Christine Whitlock—"The Flower Lady." Music by Rachael Boothroyd, Harpist. Guests are always welcome. (There is a small guest fee of 25c.)

—G. T. B.

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THE UPTOWN PLAYERS

The Uptown Players held their opening Tea on the first Sunday in October in Bradley Hall at 4:00 o'clock. A brilliant program was presented to the guests who packed the hall to overflowing. Mr. J. Bradley-Griffin gave a group of readings accompanied at the piano by Lulu Jones Downing. The guest artist Mae Barron of the Chicago City Opera Co. sang "Morning" by Speaks; "The Last Hour" by Kramer; and a group of Brahms. Mr. Philip Jorgensen, pianist, played "Lotus Land" by Scott; "Jeux d' Eau" by Ravel and "Malaguena" by Leuocouna. At the close of the musical program Mr. Bradley-Griffin read a cutting of Thornton Wilders exquisitely interesting play "Our Town."

As the guests gathered around the tea tables greeting old friends —for it was a veritable homecoming for many of the Players, the general expression seemed to be that the afternoon had been one of rare enjoyment. Each artist—each number—standing out individually as a cameo of artistic beauty.

Bradley Hall was colorful with large bunches of fall garden flowers, the soft lights were restful as the audience listened, relaxed and appreciated. Many of the Church people and many old friends and new ones of the Players gathered there as they always do on the first Sunday afternoon in each month, to enjoy the cordial hospitality of the Uptown Players and their delightful programs. The Uptown Players will give five outstanding plays this season at The Chicago Woman's Club Theatre. The first one is announced for Nov. 4th and 5th and will be the three act comedy "George and Margaret" by Gerald Savory, directed by J. Bradley-Griffin. This play is having a successful run in New York. Gertrude Needham will be heartily welcomed back from Hollywood. She will be seen in the roll of the mother and wife "Alice" which she is certain to admirably portray. Other members of the cast will be: Vivienne Carter, Carroll York, Patricia Fagan, J. Bradley-Griffin, Philip Jorgensen, Bob Hartman and Margaret Bensley.

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DR. BRADLEY'S BOOKS

In commemoration of the 25th anniversary of the pastorate of Dr. Bradley, Bobbs-Merrill, Publishers of Indianapolis and New York published the last volume written by Dr. Bradley entitled "Power From Right Thinking." This book is dedicated to the congregation of the church and makes a lasting memento of the anniversary. The book may be purchased in any of the better book stores, and department store book sections in this country. If you are not near a book store orders may be sent direct to the publisher at Indianapolis.

The two former books: "Courage For Today" and "Mastering Fear" are also available. The price is $1.50 per volume. These three books contain the philosophy of our pastor which in the spoken word have inspired and helped so many people. They occupy a place all their own in inspirational contemporary literature.

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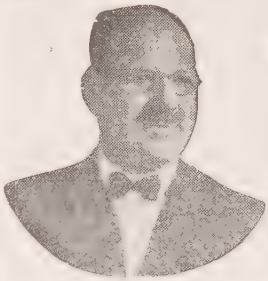

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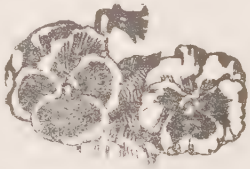

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